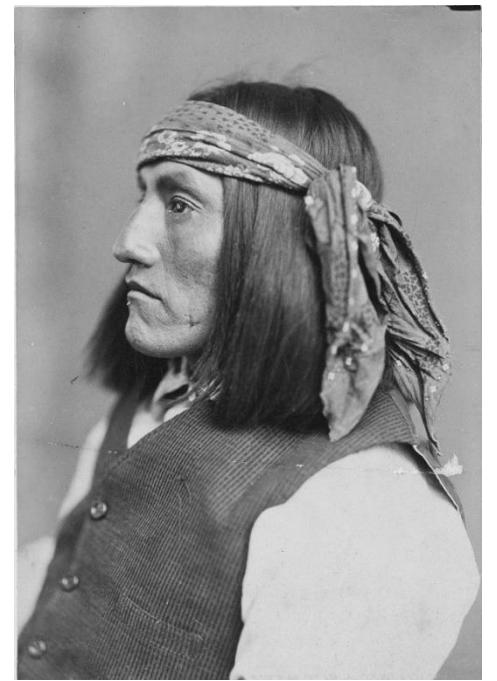
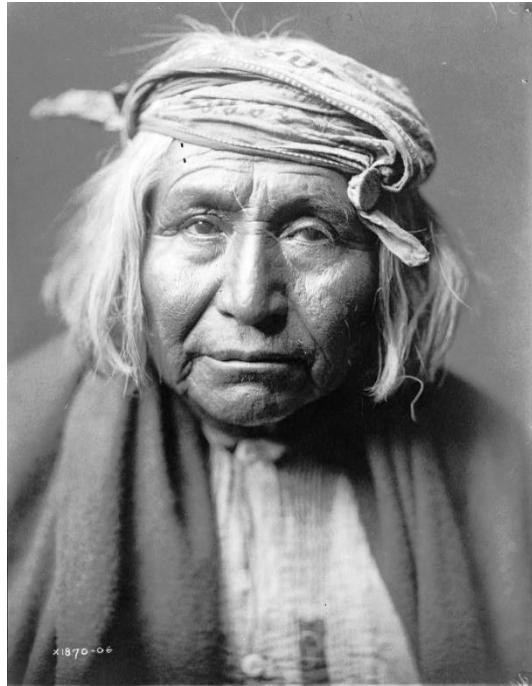




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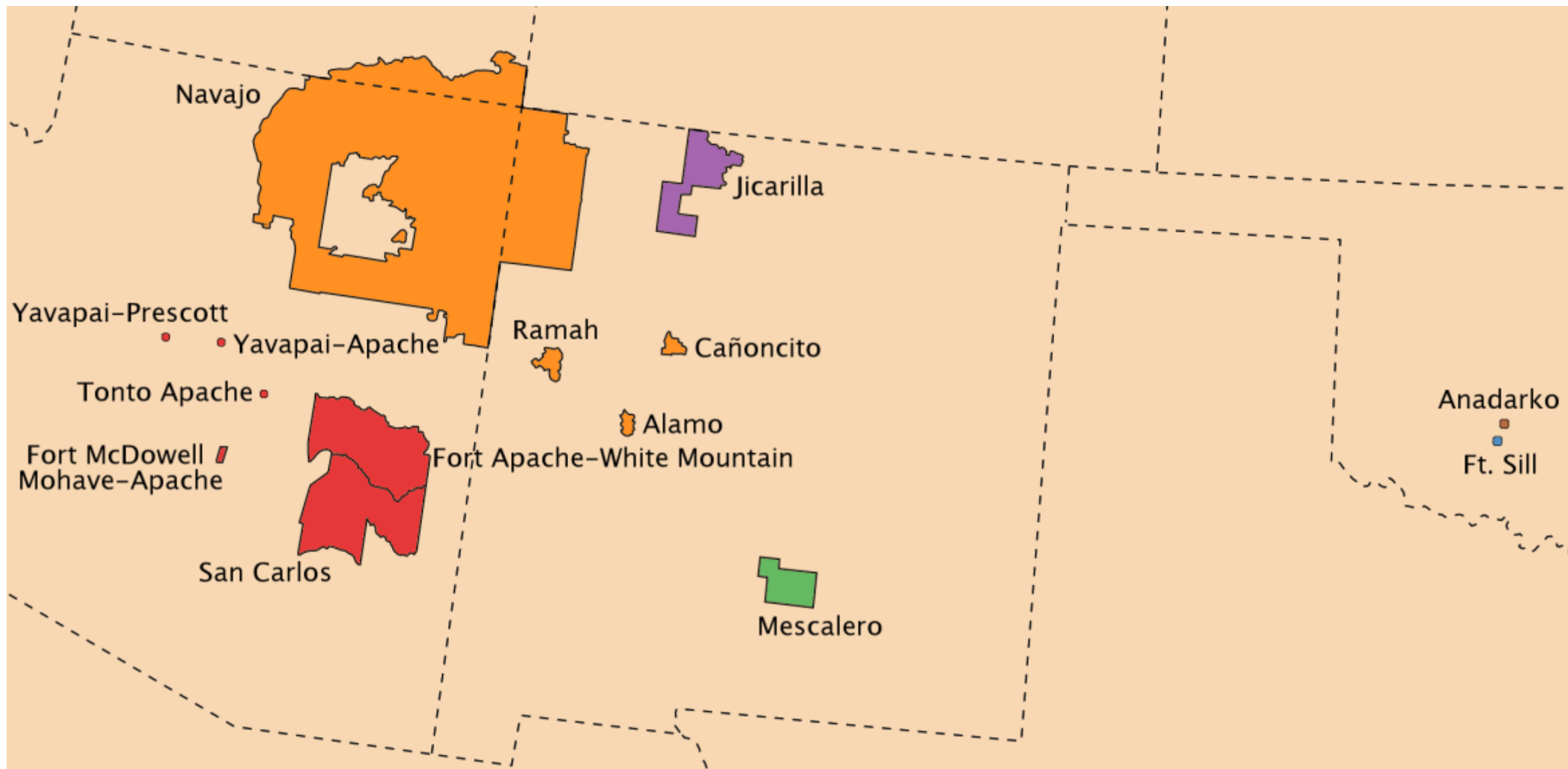




Apache

Text Wikipedia slideshow by Anders Dernback

Present-day primary locations of Apache and Navajo tribes



The Apache are several Southern Athabaskan language–speaking peoples of the Southwest, the Southern Plains and Northern Mexico. They are linguistically related to the Navajo. They migrated from the Athabascan homelands in the north into the Southwest between 1000 and 1500 CE.

Apache bands include the Chiricahua, Jicarilla, Lipan, Mescalero, Mimbrenño, Salinero, Plains, and Western Apache (Aravaipa, Pinaleño, Coyotero, and Tonto). Today, Apache tribes and reservations are headquartered in Arizona, New Mexico, Texas, and Oklahoma, while in Mexico the Apache are settled in Sonora, Chihuahua, Coahuila and areas of Tamaulipas. Each tribe is politically autonomous.

Historically, the Apache homelands have consisted of high mountains, sheltered and watered valleys, deep canyons, deserts, and the southern Great Plains, including areas in what is now Eastern Arizona, Northern Mexico (Sonora and Chihuahua) and New Mexico, West Texas, and Southern Colorado. These areas are collectively known as Apacheria.

The Apache tribes fought the invading Spanish and Mexican peoples for centuries. The first Apache raids on Sonora appear to have taken place during the late 17th century. In 19th-century confrontations during the American Indian Wars, the U.S. Army found the Apache to be fierce warriors and skillful strategists.

Federally recognized Apache tribes are:

Apache Tribe of Oklahoma

Fort Sill Apache Tribe of Oklahoma, Oklahoma

Fort McDowell Yavapai Nation, Arizona

Jicarilla Apache Nation, New Mexico

Mescalero Apache Tribe of the Mescalero Reservation, New Mexico

San Carlos Apache Tribe of the San Carlos Reservation, Arizona

Tonto Apache Tribe of Arizona

White Mountain Apache Tribe of the Fort Apache Reservation, Arizona

Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona



The Plains Apache are a small Southern Athabaskan group who live on the Southern Plains of North America, in close association with the linguistically unrelated Kiowa Tribe. Today, they are centered in Southwestern Oklahoma and Northern Texas and are federally recognized as the Apache Tribe of Oklahoma.

The Plains Apache are also known as the Kiowa Apache. Their autonym is Naishadena, or Na'isha for short, meaning "our people." This is also written Na-i-shan Dine.

They also used the term Kalth Tindé or yát dindé meaning "cedar people" or Bá-ca-yé meaning "whetstone people" To their Kiowa allies, who speak an unrelated language, the Plains Apache are known as Semat.[4] At major historical tribal events, the Kiowa Apache formed part of the Kiowa tribal "hoop" (ring of tipis). This may explain why the Kiowa named the Plains Apache Taugui meaning "sitting outside".

The Fort Sill Apache Tribe of Oklahoma is the federally recognized Native American tribe of Chiricahua Warm Springs Apache in Oklahoma.



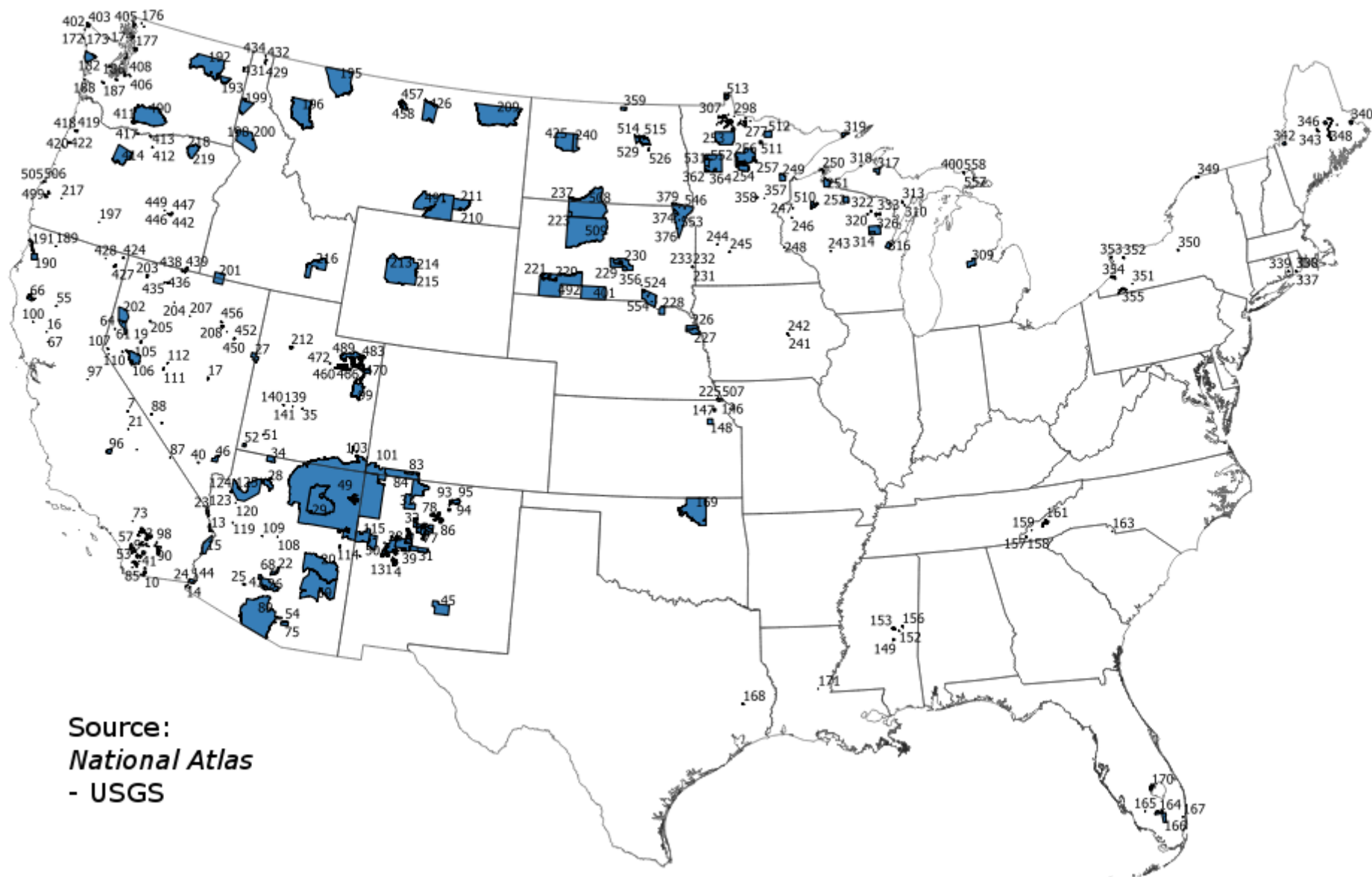
The Fort Sill Apache Tribe is headquartered in Apache, Oklahoma. Tribal member enrollment, which requires a 1/16 minimum blood quantum (equivalent to one great-great-grandparent), stands at 650. The tribe continues to maintain close connections to the Chiricahua Apache who were moved to the Mescalero Apache Reservation in the late 19th century.

Lori Gooday Ware is the elected tribal chairperson; the position has a two-year term, as do the elected tribal council positions.

The tribal jurisdictional area, as opposed to a reservation, spans Caddo, Comanche, and Grady Counties in Oklahoma. A private landholder returned four acres of sacred land in Cochise County, Arizona to the tribe, and it is included in their trust lands.

In 2011, the tribe won the right to establish a reservation in New Mexico. They now control 30 acres (12 ha) near Deming, New Mexico.

Native American Reservations in the Continental United States



Source:
National Atlas
- USGS

Indian reservation

An American Indian reservation is an area of land held and governed by a U.S. federal government-recognized Native American tribal nation, whose government is autonomous, subject to regulations passed by the United States Congress and administered by the United States Bureau of Indian Affairs, and not to the U.S. state government in which it is located. Some of the country's 574 federally recognized tribes govern more than one of the 326 Indian reservations in the United States, while some share reservations, and others have no reservation at all. Historical piecemeal land allocations under the Dawes Act facilitated sales to non-Native Americans, resulting in some reservations becoming severely fragmented, with pieces of tribal and privately held land being treated as separate enclaves. This jumble of private and public real estate creates significant administrative, political, and legal difficulties.

The total area of all reservations is 56,200,000 acres (22,700,000 ha; 87,800 sq mi; 227,000 km²), approximately 2.3% of the total area of the United States and about the size of the state of Idaho. While most reservations are small compared to the average U.S. state, twelve Indian reservations are larger than the state of Rhode Island. The largest reservation, the Navajo Nation Reservation, is similar in size to the state of West Virginia. Reservations are unevenly distributed throughout the country, the majority being situated west of the Mississippi River and occupying lands that were first reserved by treaty (Indian Land Grants) from the public domain.

Because recognized Native American nations possess tribal sovereignty, albeit of a limited degree, laws within tribal lands may vary from those of the surrounding and adjacent states. For example, these laws can permit casinos on reservations located within states which do not allow gambling, thus attracting tourism. The tribal council generally has jurisdiction over the reservation, not the U.S. state it is located in, but is subject to federal law. Court jurisdiction in Indian country is shared between tribes and the federal government, depending on the tribal affiliation of the parties involved and the specific crime or civil matter. Different reservations have different systems of government, which may or may not replicate the forms of government found outside the reservation. Most Native American reservations were established by the federal government but a small number, mainly in the East, owe their origin to state recognition.

The majority of American Indians and Alaska Natives live outside the reservations, mainly in the larger western cities such as Phoenix and Los Angeles. In 2012, there were over 2.5 million Native Americans, with 1 million living on reservations.

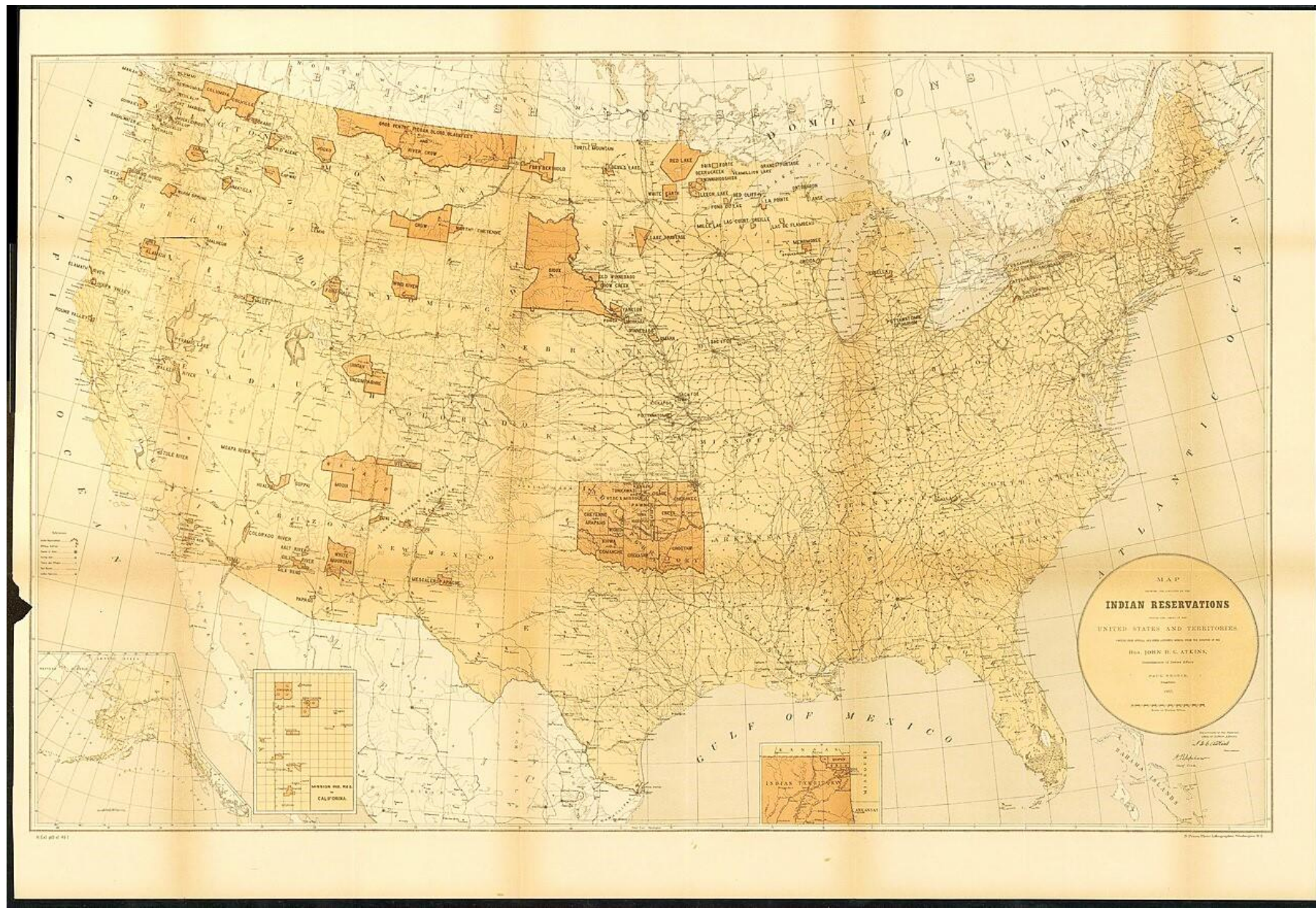
Colonial and early U.S. history

From the beginning of the European colonization of the Americas, Europeans often removed native peoples from their Indigenous lands. The means varied, including treaties made under considerable duress, forceful ejection, violence, and in a few cases voluntary moves based on mutual agreement. The removal caused many problems such as tribes losing the means of livelihood by being restricted to a defined area, poor quality of land for agriculture, and hostility between tribes. The first reservation was established in southern New Jersey on August 29, 1758. It was called Brotherton Indian Reservation and also Edgepillock or Edgepelick. The area was 3,284 acres (13.29 km²). Today it is called Indian Mills in Shamong Township.

In 1764 the "Plan for the Future Management of Indian Affairs" was proposed by the Board of Trade of the British government. Although never adopted formally, the plan established the British government's expectation that land would only be bought by colonial governments, not individuals, and that land would only be purchased at public meetings. Additionally, this plan dictated that the Indians would be properly consulted when ascertaining and defining the boundaries of colonial settlement.

The private contracts that once characterized the sale of Indian land to various individuals and groups—from farmers to towns—were replaced by treaties between sovereigns. This protocol was adopted by the United States Government after the American Revolution.

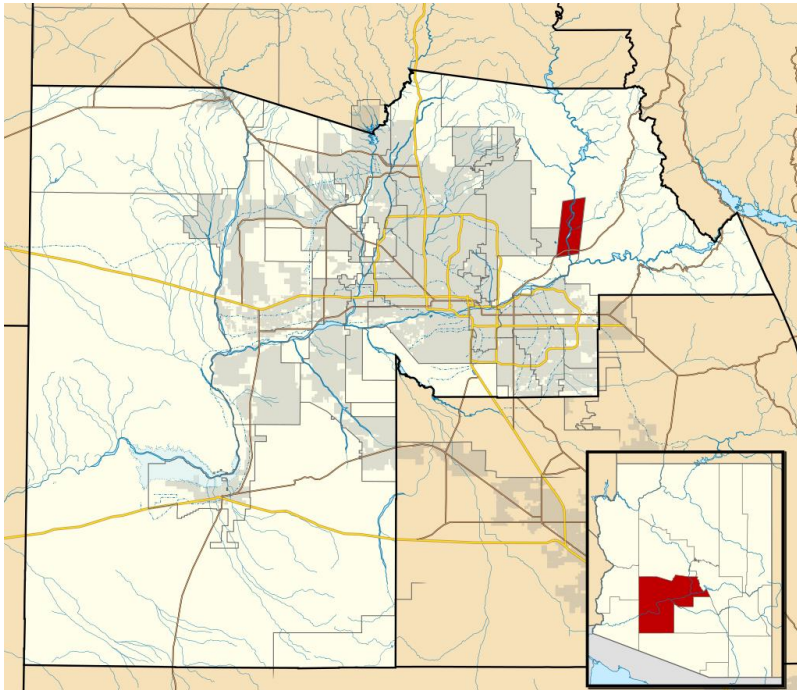
On March 11, 1824, U.S. Vice President John C. Calhoun founded the Office of Indian Affairs (now the Bureau of Indian Affairs) as a division of the United States Department of War (now the United States Department of Defense), to solve the land problem with 38 treaties with American Indian tribes.



**Paul Brodie's Map
Showing the
Location of the
Indian Reservations
within the Limits of
the United States
and Territories,
1885**



The Fort McDowell Yavapai Nation, formerly the Fort McDowell Mohave-Apache Community of the Fort McDowell Indian Reservation, is a federally recognized tribe and Indian reservation in Maricopa County, Arizona about 23 miles (37 km) northeast of Phoenix. The reservation was officially created on September 15, 1903, by executive order, on a small parcel carved from the ancestral lands of the Yavapai people, encompassing 24,680 acres (100 km²). After the passage of the 1988 Indian Gaming Regulatory Act, a casino was built on the reservation. In 1992, agents of the Federal Bureau of Investigation attempted to seize the gaming devices of the casino.



The outside communities of Fountain Hills and Rio Verde lie adjacent to the reservation. In addition to Rio Verde and Fountain Hills, the reservation's economy is also closely tied to the nearby cities of Mesa, Scottsdale and Phoenix. Also in the area is the Salt River Indian Reservation of the Pima and Maricopa peoples. The tribe operates its own gas station, a large sand and gravel operation, a farm, and the Fort McDowell Casino. Other operations on the reservation include the Wekopa Resort and Conference Center, the Poco Diablo hotel, the Wekopa Golf Course, and Fort McDowell Adventures.



Jicarilla Apache, Jicarilla language: Jicarilla Dindéi), one of several loosely organized autonomous bands of the Eastern Apache, refers to the members of the Jicarilla Apache Nation currently living in New Mexico and speaking a Southern Athabaskan language. The term jicarilla comes from Mexican Spanish meaning "little basket",[4] referring to the small sealed baskets they used as drinking vessels. To neighboring Apache bands, such as the Mescalero and Lipan, they were known as Kinya-Inde ("People who live in fixed houses").

The Jicarilla called themselves also Haisndayin translated as "people who came from below". because they believed themselves to be the sole descendants of the first people to emerge from the underworld, the abode of Ancestral Man and Ancestral Woman, who produced the first people. The Jicarilla believed Hascin, their chief deity, was responsible for the creation of Ancestral Man and Ancestral Woman and also for the creation of the animals and the sun and moon.

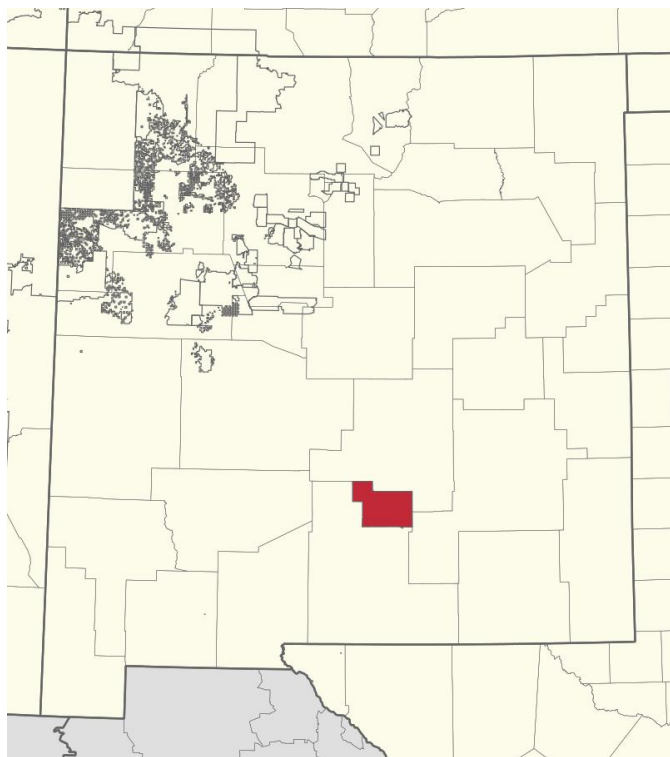
The Jicarilla Apache lived in a seminomadic existence in the Sangre de Cristo Mountains and plains of southern Colorado and northern New Mexico, and ranged into the Great Plains starting before 1525 CE. The Jicarilla Apaches are one of the Athabaskan linguistic groups that migrated out of Canada, by 1525 CE, and possibly several hundred or more years earlier, and lived in what they considered their land bounded by four sacred rivers in northern New Mexico and southern Colorado: the Rio Grande, Pecos River, Arkansas River, and Canadian River containing sacred mountain peaks and ranges and ranged out into the plains of northwestern Texas and the western portions of Oklahoma and Kansas.



Mescalero or Mescalero Apache (Mescalero-Chiricahua: Naa'dahééndé) is an Apache tribe of Southern Athabaskan-speaking Native Americans. The tribe is federally recognized as the Mescalero Apache Tribe of the Mescalero Apache Reservation, located in south-central New Mexico.

In the 19th century, the Mescalero opened their reservation to other Apache tribes, such as the Mimbreno (Chíhénde, Warm Springs Apaches) and the Chiricahua (Shá'i'ánde or Chidikáágu). Some Lipan Apache (Tú'édjnénde and Túntsaánde) also joined the reservation. Their descendants are enrolled in the Mescalero Apache Tribe.

Originally established on May 27, 1873, by executive order of President Ulysses S. Grant, the reservation was first located near Fort Stanton (Zhúuniídu). The present reservation was established in 1883. It has a land area of 1,862.463 km² (719.101 sq mi), almost entirely in Otero County. The 463,000-acre reservation lies on the eastern flank of the Sacramento Mountains and borders the Lincoln National Forest. A small, unpopulated section is in Lincoln County just southwest of Ruidoso (Tsé tághe' si'â-yá). U.S. Route 70 is the major highway through the reservation.



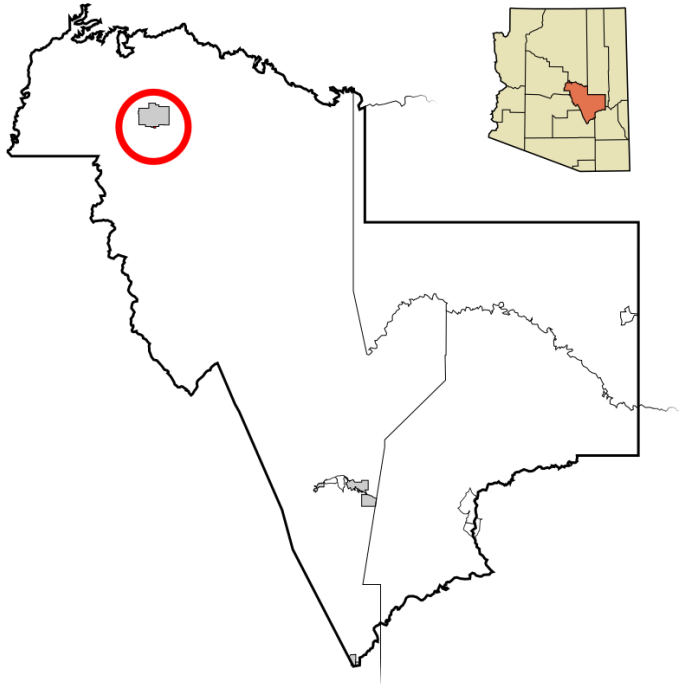


The San Carlos Apache Indian Reservation (Western Apache: Tsék'áádn), in southeastern Arizona, United States, was established in 1872 as a reservation for the Chiricahua Apache tribe as well as surrounding Yavapai and Apache bands removed from their original homelands under a strategy devised by General George Crook of setting the various Apache tribes against one another. Once nicknamed "Hell's Forty Acres" during the late 19th century due to poor health and environmental conditions, today's San Carlos Apaches successfully operate a Chamber of Commerce, the Apache Gold and Apache Sky Casinos, a Language Preservation program, a Culture Center, and a Tribal College.

The San Carlos Apache Indian Reservation encompasses 1.8 million acres of land area in northern Graham, southeastern Gila, and eastern Pinal Counties. The reservation's communities include Bylas, Gilson Wash, Peridot, San Carlos, and 7mile.



The Tonto Apache (Dilzhé'é, also Dilzhe'e, Dilzhe'eh Apache) is one of the groups of Western Apache people and a federally recognized tribe, the Tonto Apache Tribe of Arizona. The term is also used for their dialect, one of the three dialects of the Western Apache language (a Southern Athabaskan language).



The Tonto Apache lived alongside the Wipukepa (“People from the Foot of the Red Rock”) and Kewevkapaya, two of the four subgroups of the Yavapai of central and western Arizona. The Tonto Apache territory stretched from the San Francisco Peaks, East Verde River and Oak Creek Canyon along the Verde River into the Mazatzal Mountains and to the Salt River in the SW and the Tonto Basin in the SE, extending eastwards towards the Little Colorado River in Arizona. The Western Apache groups, adjacent Tonto Apache bands and Chiricahua bands lived in relative peace with each other. There were occasional mutual raids, especially against the southern bands of the Chiricahua. The close connection with the Yavapai may have helped inform the dialect Tonto Apache, which is most distinct from the other two Apache dialects.

Like the other Western Apache groups, the Tonto Apache were not centrally organized. The smallest social unit was the matrilineal and matrilineal family living in one wickiup (kowa or gowa); each wife lived with her children in a separate wickiup. Some kindred families lived together as an extended family (so-called gotah) in a rancheria together.



The Fort Apache Indian Reservation is an Indian reservation in Arizona, United States, encompassing parts of Navajo, Gila, and Apache counties. It is home to the federally recognized White Mountain Apache Tribe of the Fort Apache Reservation (Western Apache language: Dził Łigai Si'án N'dee), a Western Apache tribe. It has a land area of 1.6 million acres and a population of 12,429 people as of the 2000 census. The largest community is in Whiteriver.



Apache is a colonial classification term for the White Mountain Apache and all other Apache peoples. The White Mountain Apache consisted of three major groups that were made up of sub-groups called bands and clans, within which were families. There were clan rules controlling marriages between persons of families in different clans. The largest of these three groups were collectively known as "On Top of Mountains People", the second major group was known as "Many Go to War People", and the last was known as "At the Base of the Mountains People". These names in indigenous White Mountain Apache dialect predate relations with the United States. Some contemporary White Mountain Apache have urged the adoption and use of these terms for the three major groups.

The White Mountain Apache created their own constitution under the Indian Reorganization Act of 1934. In 1936 they elected a tribal council that governs the tribe and reservation. It oversees all tribe-owned property, local businesses, and governance.



The Yavapai–Apache have lived in the southwest since 1100 C.E. Their use of the land helped them to survive as hunters and gatherers. Chief YumaFrank, Chief Viola Jimulla, and Carlos Montezuma were some of the first leaders of this nation. Beginning in 1865 the Yavapai were moved to several reservations such as: Colorado River Reservation, Fort McDowell, RioVerde, San Carlos, Camp Verde, Middle Verde, Clarkdale, and Prescott.

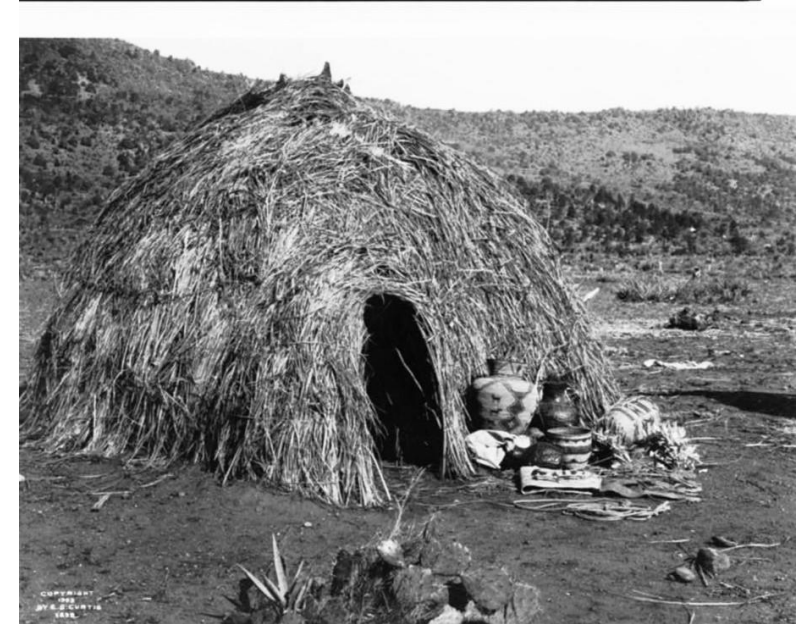
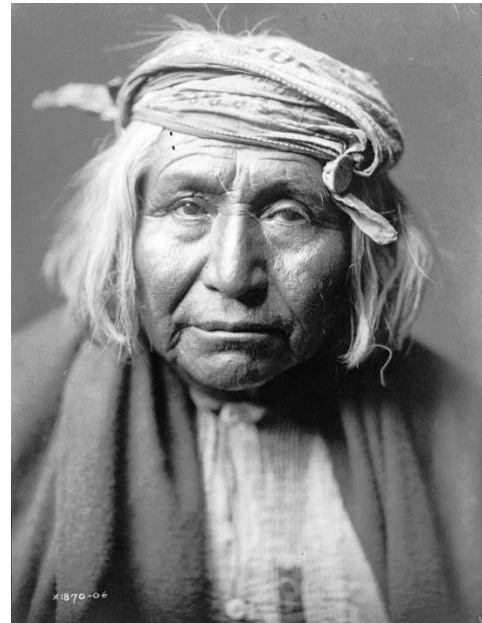
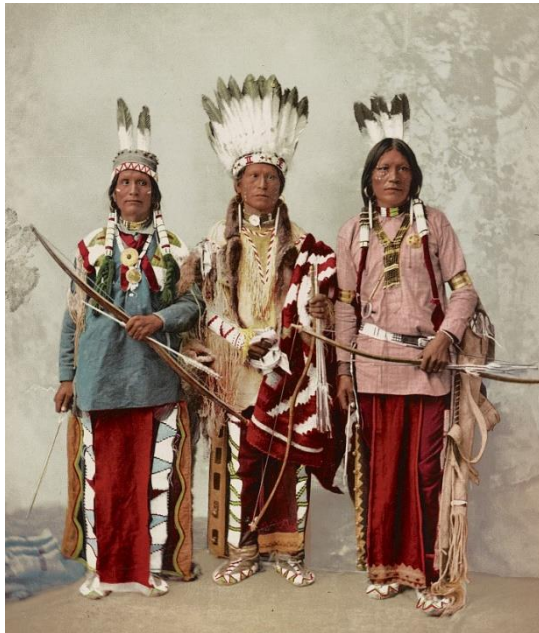


The Yavapai–Apache Nation (Yavapai language: Wipuhk'a'bah and Western Apache language: Dil'zhe'e) is a federally recognized Native American tribe in the Verde Valley of Arizona. Tribal members share two culturally distinct backgrounds and speak two indigenous languages, the Yavapai language and the Western Apache language. The Yavapai–Apache Nation Indian Reservation, at 34°37'10"N 111°53'46"W, consists of five non-contiguous parcels of land located in three separate communities in eastern Yavapai County. The two largest sections, 576 acres (233 ha) together – almost 90 percent of the reservation's territory, are in the town of Camp Verde (Yavapai: 'Matthi:wa; Western Apache: Gambúdi[2]). Smaller sections are located in the town of Clarkdale 60.17 acres (24.35 ha), and the unincorporated community of Lake Montezuma (5.8 acres (2.3 ha)). The reservation's total land area is 642 acres (260 ha). The total resident population of the reservation was 743 persons as of the 2000 census. The 2010 Census reported 1,615 people on the reservation. Of these, 512 lived in Camp Verde, 218 in Clarkdale, and only 13 in Lake Montezuma.

The Jicarilla are headquartered in Dulce, New Mexico, while the Mescalero are headquartered in Mescalero, New Mexico. The Western Apache, located in Arizona, is divided into several reservations, which crosscut cultural divisions. The Western Apache reservations include the Fort Apache Indian Reservation, San Carlos Apache Indian Reservation, Camp Verde Indian Reservation, and Tonto-Apache Reservation.

The Chiricahua were divided into two groups after they were released from being prisoners of war. The majority moved to the Mescalero Reservation and formed, with the larger Mescalero political group, the Mescalero Apache Tribe of the Mescalero Reservation, along with the Lipan Apache. The other Chiricahua are enrolled in the Fort Sill Apache Tribe of Oklahoma, headquartered in Apache, Oklahoma.

The Plains Apache are located in Oklahoma, headquartered around Anadarko, and are federally recognized as the Apache Tribe of Oklahoma.





Apaches first encountered European and African people, when they met conquistadors from the Spanish Empire, and thus the term Apache has its roots in the Spanish language. The Spanish first used the term *Apachu de Nabajo* (Navajo) in the 1620s, referring to people in the Chama region east of the San Juan River. By the 1640s, they applied the term to Southern Athabaskan peoples from the Chama on the east to the San Juan on the west. The ultimate origin is uncertain and lost to Spanish history.[citation needed]

The first known written record in Spanish is by Juan de Oñate in 1598. The most widely accepted origin theory suggests Apache was borrowed and transliterated from the Zuni word *ʔa·paču* meaning "Navajos" (the plural of *paču* "Navajo"). J. P. Harrington reports that *čišše·kʷe* can also be used to refer to the Apache in general.

Another theory suggests the term comes from Yavapai *ʔpačə* meaning "enemy". The Zuni and Yavapai sources are less certain because Oñate used the term before he had encountered any Zuni or Yavapai. A less likely origin may be from Spanish *mapache*, meaning "raccoon".

Modern Apache people use the Spanish term to refer to themselves and tribal functions, and so does the US government.



**Kathy Kitcheyan,
chairwoman of the San
Carlos Apache**

Many of the historical names of Apache groups that were recorded by non-Apache are difficult to match to modern-day tribes or their subgroups. Over the centuries, many Spanish, French and English-speaking authors did not differentiate between Apache and other semi-nomadic non-Apache peoples who might pass through the same area. Most commonly, Europeans learned to identify the tribes by translating their exonym, what another group whom the Europeans encountered first called the Apache peoples. Europeans often did not learn what the peoples called themselves, their autonyms.

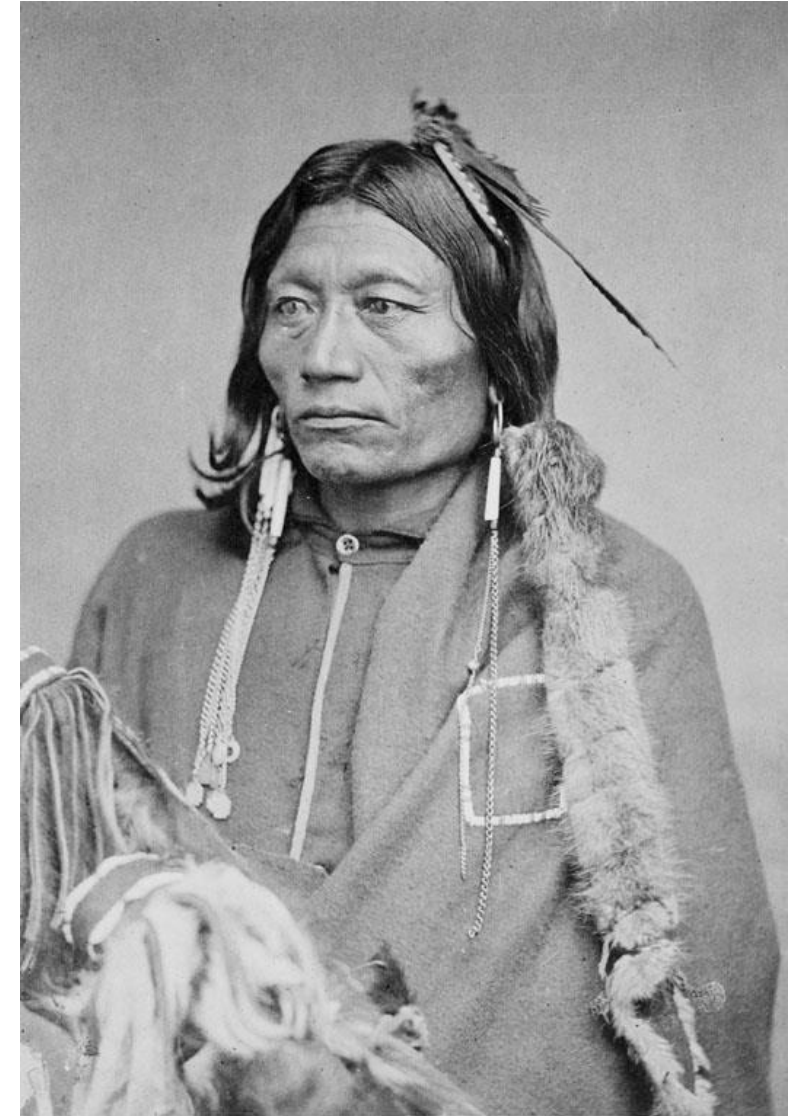
While anthropologists agree on some traditional major subgrouping of Apaches, they have often used different criteria to name finer divisions, and these do not always match modern Apache groupings. Some scholars do not consider groups residing in what is now Mexico to be Apache. In addition, an Apache individual has different ways of identification with a group, such as a band or clan, as well as the larger tribe or language grouping, which can add to the difficulties in an outsider comprehending the distinctions.

In 1900, the US government classified the members of the Apache tribe in the United States as Pinal Coyotero, Jicarilla, Mescalero, San Carlos, Tonto, and White Mountain Apache. The different groups were located in Arizona, New Mexico, and Oklahoma.

In the 1930s, the anthropologist Greenville Goodwin classified the Western Apache into five groups (based on his informants' views of dialect and cultural differences): White Mountain, Cibecue, San Carlos, North Tonto, and South Tonto. Since then, other anthropologists (e.g. Albert Schroeder) consider Goodwin's classification inconsistent with pre-reservation cultural divisions. Willem de Reuse finds linguistic evidence supporting only three major groupings: White Mountain, San Carlos, and Dilzhe'e (Tonto). He believes San Carlos is the most divergent dialect, and that Dilzhe'e is a remnant, intermediate member of a dialect continuum that previously spanned from the Western Apache language to the Navajo.

John Upton Terrell classifies the Apache into western and eastern groups. In the western group, he includes Toboso, Cholome, Jcome, Sibolo or Cibola, Pelone, Manso, and Kiva or Kofa. He includes Chicame (the earlier term for Hispanized Chicano or New Mexicans of Spanish/Hispanic and Apache descent) among them as having definite Apache connections or names which the Spanish associated with the Apache.

In a detailed study of New Mexico Catholic Church records, David M. Brugge identifies 15 tribal names which the Spanish used to refer to the Apache. These were drawn from records of about 1,000 baptisms from 1704 to 1862.



**Essa-queta, Plains
Apache chief**



Chiricahua – Mimbrenño – Ndendahe

Chiricahua historically lived in Southeastern Arizona and Northern Sonora and Chihuahua. Chíshí (also Tchishi) is a Navajo word meaning "Chiricahua, southern Apaches in general".

Ch'úúk'anén, true Chiricahua (Tsokanende, also Č'ók'ánén, Č'ó-k'anén, Chokonni, Cho-kon-nen, Cho Kūně, Chokonen) is the Eastern Chiricahua band identified by Morris Opler. The name is an autonym from the Chiricahua language.

Gileño (also Apaches de Gila, Apaches de Xila, Apaches de la Sierra de Gila, Xileños, Gilenas, Gilans, Gilanians, Gila Apache, Gilleños) referred to several different Apache and non-Apache groups at different times. Gila refers to either the Gila River or the Gila Mountains. Some of the Gila Apaches were probably later known as the Mogollon Apaches, a Central Apache sub-band, while others probably coalesced into the Chiricahua proper.

But, since the term was used indiscriminately for all Apachean groups west of the Rio Grande (i.e. in southeast Arizona and western New Mexico), the reference in historical documents is often unclear. After 1722, Spanish documents start to distinguish between these different groups, in which case Apaches de Gila refers to the Western Apache living along the Gila River (synonymous with Coyotero). American writers first used the term to refer to the Mimbres (another Central Apache subdivision).



Mimbren are the Tchihende, not a Chiricahua band but a central Apache division sharing the same language with the Chiricahua and the Mescalero divisions, the name being referred to a central Apache division improperly considered as a section of Opler's "Eastern Chiricahua band", and to Albert Schroeder's Mimbres, or Warm Springs and Copper Mines "Chiricahua" bands[20] in southwestern New Mexico. Copper Mines Mimbren (also Coppermine) were located on upper reaches of Gila River, New Mexico, having their center in the Pinos Altos area. (See also Gileño and Mimbren.)

Warm Springs Mimbren (also Warmspring) were located on upper reaches of Gila River, New Mexico, having their center in the Ojo Caliente area. (See also Gileño and Mimbren.)

Ndendahe were a division comprising the Bedonkohe (Mogollon) group and the Nedhni (Carrizaleño and Janero) group, incorrectly called, sometimes, Southern Chirichua.

Mogollon was considered by Schroeder to be a separate pre-reservation Chiricahua band, while Opler considered the Mogollon to be part of his Eastern Chiricahua band in New Mexico. This is not to be confused with the precontact Mogollon culture.

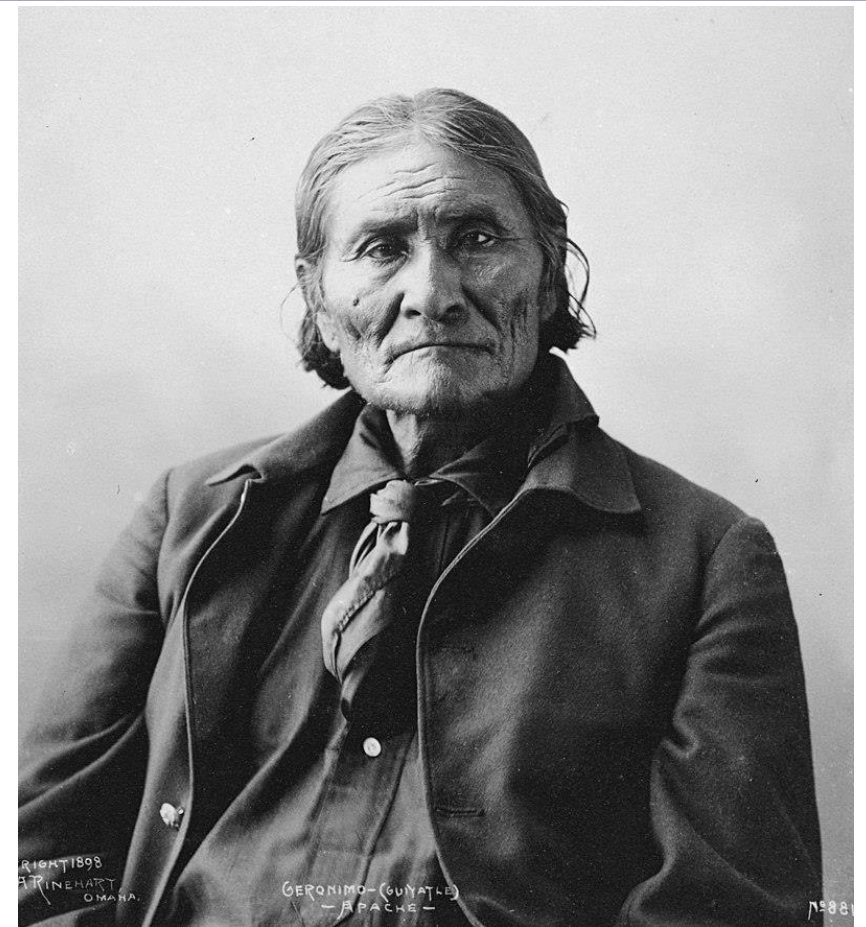
Nedhni were the most southern group of the Central Apache, having their center in the Carrizal (Carrizaleño) and Janos (Janero) areas, in the Mexican state of Chihuahua.



Jicarilla

primarily live in Northern New Mexico, Southern Colorado, and the Texas Panhandle. The term jicarilla comes from the Spanish word for "little gourd."

Carlana (also Carlanes, Sierra Blanca) is Raton Mesa in Southeastern Colorado. In 1726, they joined the Cuartelejo and Paloma, and by the 1730s, they lived with the Jicarilla. The Llanero band of the Jicarilla or the Dáchizh-ó-zhn Jicarilla (defined by James Mooney) might descendants of the Carlana, Cuartelejo, and Paloma. Parts of the group were called Lipiyanes or Llaneros. In 1812, the term Carlana was used to mean Jicarilla. The Flechas de Palo might have been a part of or absorbed by the Carlana (or Cuartelejo).



Geronimo

Lipan

Lipan (also Ypandis, Ypandes, Ipandes, Ipandi, Lipanes, Lipanos, Lipaines, Lapane, Lipanis, etc.) live in Coahuila, Chihuahua and Western Texas today. They traveled from the Pecos River in Eastern New Mexico to the upper Colorado River, San Saba River and Llano River of central Texas across the Edwards Plateau southeast to the Gulf of Mexico. They were close allies of the Natagés. They were also called Plains Lipan (Golgahíí, Kó'l kukä", "Prairie Men"), not to be confused with Lipiyánes or Le Panis (French for the Pawnee). They were first mentioned in 1718 records as being near the newly established town of San Antonio, Texas.

Pelones ("Bald Ones") lived far from San Antonio and far to the northeast of the Ypandes near the Red River of the South of North-Central Texas, although able to field 800 warriors, more than the Ypandes and Natagés together, they were described as less warlike because they had fewer horses than the Plains Lipan, their population were estimated between 1,600 and 2,400 persons, were the Forest Lipan division (Chishííhíí, Tcici, Tcicihi – "People of the Forest", after 1760 the name Pelones was never used by the Spanish for any Texas Apache group, the Pelones had fled for the Comanche south and southwest, but never mixed up with the Plains Lipan division – retaining their distinct identity, so that Morris Opler was told by his Lipan informants in 1935 that their tribal name was "People of the Forest")

Geronimo; June 16, 1829 – February 17, 1909) was a military leader and medicine man from the Bedonkohe band of the Ndendahe Apache people. From 1850 to 1886, Geronimo joined with members of three other Central Apache bands – the Tchihende, the Tsokanende (called Chiricahua by Americans) and the Nednhi – to carry out numerous raids, as well as fight against Mexican and U.S. military campaigns in the northern Mexico states of Chihuahua and Sonora and in the southwestern American territories of New Mexico and Arizona.

Geronimo's raids and related combat actions were a part of the prolonged period of the Apache–United States conflict, which started with the Americans continuing to take land, including Apache lands, following the end of the war with Mexico in 1848.



Mescalero

Mescaleros primarily live in Eastern New Mexico.

Faraones (also Apaches Faraone, Paraonez, Pharaones, Taraones, or Taracones) is derived from Spanish Faraón meaning "Pharaoh." Before 1700, the name was vague. Between 1720 and 1726, it referred to Apache between the Rio Grande, the Pecos River, the area around Santa Fe, and the Conchos River. After 1726, Faraones only referred to the groups of the north and central parts of this region. The Faraones like were part of the modern-day Mescalero or merged with them. After 1814, the term Faraones disappeared and was replaced by Mescalero.

Sierra Blanca Mescaleros were a northern Mescalero group from the Sierra Blanca Mountains, who roamed in what is now eastern New Mexico and western Texas.

Sacramento Mescaleros were a northern Mescalero group from the Sacramento and Organ Mountains, who roamed in what is now eastern New Mexico and western Texas.

Guadalupe Mescaleros. were a northern Mescalero group from the Guadalupe Mountains, who roamed in what is now eastern New Mexico and western Texas.

Limpia Mescaleros were a southern Mescalero group from the Limpia Mountains (later named as Davis Mountains) and roamed in what is now eastern New Mexico and western Texas.

Natagés (also Natagees, Apaches del Natafé, Natagêes, Yabipais Natagé, Natageses, Natajes) is a term used from 1726 to 1820 to refer to the Faraón, Sierra Blanca, and Siete Ríos Apaches of southeastern New Mexico. In 1745, the Natagé are reported to have consisted of the Mescalero (around El Paso and the Organ Mountains) and the Salinero (around Rio Salado), but these were probably the same group, were oft called by the Spanish and Apaches themselves true Apaches, had had a considerable influence on the decision making of some bands of the Western Lipan in the 18th century. After 1749, the term became synonymous with Mescalero, which eventually replaced it.

Ethnobotany

A full list of documented plant uses by the Mescalero tribe can be found at <http://naeb.brit.org/uses/tribes/11/> (which also includes the Chiricahua; 198 documented plant uses) and <http://naeb.brit.org/uses/tribes/12/> (83 documented uses).

Plains Apache

Plains Apache (Kiowa-Apache, Naisha, Na'ishandine) are headquartered in Southwest Oklahoma. Historically, they followed the Kiowa. Other names for them include Ná'ijsha, Ná'ęsha, Na'isha, Na'ishandine, Na-i-shan-dina, Na-ishi, Na-e-ca, Na'ishá, Nadeicha, Nardichia, Nadiisha-déna, Na'dí'įshá', Nađí'įshaq, and Naisha.

Querechos referred to by Coronado in 1541, possibly Plains Apaches, at times maybe Navajo. Other early Spanish might have also called them Vaquereo or Llanero.



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Western Apache

include Northern Tonto, Southern Tonto, Cibecue, White Mountain and San Carlos groups. While these subgroups spoke the same language and had kinship ties, Western Apaches considered themselves as separate from each other, according to Goodwin. Other writers have used this term to refer to all non-Navajo Apachean peoples living west of the Rio Grande (thus failing to distinguish the Chiricahua from the other Apacheans). Goodwin's formulation: "all those Apache peoples who have lived within the present boundaries of the state of Arizona during historic times with the exception of the Chiricahua, Warm Springs, and allied Apache, and a small band of Apaches known as the Apache Mansos, who lived in the vicinity of Tucson.

Cibecue is a Western Apache group, according to Goodwin, from north of the Salt River between the Tonto and White Mountain Apache, consisting of Ceder Creek, Carrizo, and Cibecue (proper) bands.

San Carlos. A Western Apache group that ranged closest to Tucson according to Goodwin. This group consisted of the Apache Peaks, Arivaipa, Pinal, San Carlos (proper) bands.

Arivaipa (also Aravaipa) is a band of the San Carlos Apache. Schroeder believes the Arivaipa were a separate people in pre-reservation times. Arivaipa is a Hispanized word from the O'odham language. The Arivaipa are known as Tsézhiné ("Black Rock") in the Western Apache language.

Pinal (also Pinaleño). One of the bands of the San Carlos group of Western Apache, described by Goodwin. Also used along with Coyotero to refer more generally to one of two major Western Apache divisions. Some Pinaleño were referred to as the Gila Apache.

Tonto. Goodwin divided into Northern Tonto and Southern Tonto groups, living in the north and west areas of the Western Apache groups according to Goodwin. This is north of Phoenix, north of the Verde River. Schroeder has suggested that the Tonto are originally Yavapais who assimilated Western Apache culture. Tonto is one of the major dialects of the Western Apache language. Tonto Apache speakers are traditionally bilingual in Western Apache and Yavapai. Goodwin's Northern Tonto consisted of Bald Mountain, Fossil Creek, Mormon Lake, and Oak Creek bands; Southern Tonto consisted of the Mazatzal band and unidentified "semi-bands".

White Mountain are the easternmost group of the Western Apache, according to Goodwin, who included the Eastern White Mountain and Western White Mountain Apache.

Coyotero refers to a southern pre-reservation White Mountain group of the Western Apache, but has also been used more widely to refer to the Apache in general, Western Apache, or an Apache band in the high plains of Southern Colorado to Kansas.

Ethnobotany

A full list of 134 ethnobotany plant uses for Western Apache can be found at <http://naeb.brit.org/uses/tribes/14/>.

A full list of 165 ethnobotany plant uses for White Mountain Apache can be found at <http://naeb.brit.org/uses/tribes/15/>.

A full list of 14 ethnobotany plant uses for the San Carlos Apache can be found at <http://naeb.brit.org/uses/tribes/13/>.

Other terms

Llanero is a Spanish-language borrowing meaning "plains dweller". The name referred to several different groups who hunted buffalo on the Great Plains. (See also Carlanas.)

Lipiyánes (also Lipiyán, Lipillanes). A coalition of splinter groups of Nadahéndé (Natagés), Guhlkahéndé, and Lipan of the 18th century under the leadership of Picax-Ande-Ins-Tinsle ("Strong Arm"), who fought the Comanche on the Plains. This term is not to be confused with Lipan.

The Apache and Navajo tribal groups of the North American Southwest speak related languages of the Athabaskan language family. Other Athabaskan-speaking people in North America continue to reside in Alaska, western Canada, and the Northwest Pacific Coast. Anthropological evidence suggests that the Apache and Navajo peoples lived in these same northern locales before migrating to the Southwest sometime between AD 1200 and 1500.

The Apaches' nomadic way of life complicates accurate dating, primarily because they constructed less substantial dwellings than other Southwestern groups. Since the early 21st century, substantial progress has been made in dating and distinguishing their dwellings and other forms of material culture.[24] They left behind a more austere set of tools and material goods than other Southwestern cultures

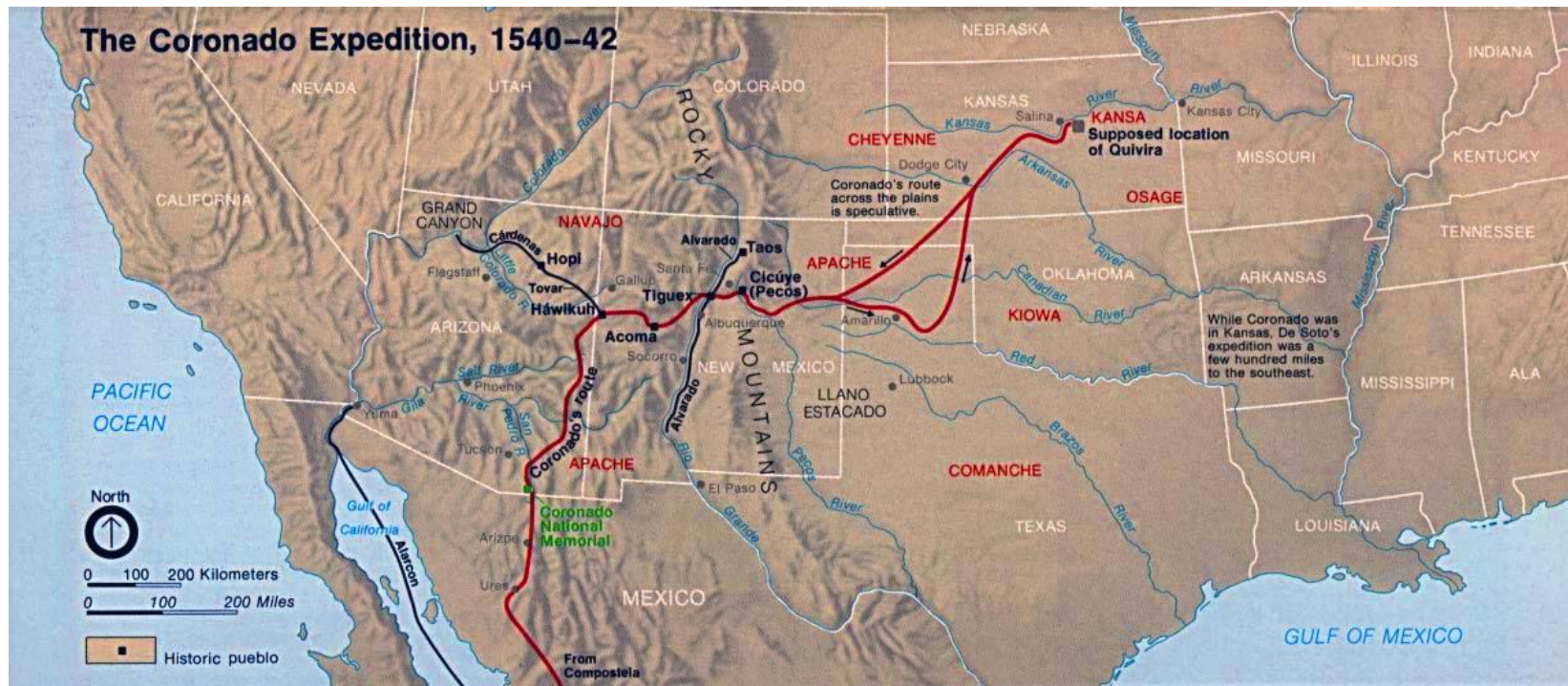


The Athabaskan-speaking group probably moved into areas that were concurrently occupied or recently abandoned by other cultures. Other Athabaskan speakers, perhaps including the Southern Athabaskan, adapted many of their neighbors' technology and practices in their own cultures. Thus sites where early Southern Athabaskans may have lived are difficult to locate and even more difficult to firmly identify as culturally Southern Athabaskan. Recent advances have been made in the regard in the far southern portion of the American Southwest.

There are several hypotheses about Apache migrations. One posits that they moved into the Southwest from the Great Plains. In the mid-16th century, these mobile groups lived in tents, hunted bison and other game, and used dogs to pull travois loaded with their possessions. Substantial numbers of the people and a wide range were recorded by the Spanish in the 16th century.

In April 1541, while traveling on the plains east of the Pueblo region, Francisco Coronado referred to the people as "dog nomads." He wrote:

After seventeen days of travel, I came upon a 'rancheria' of the Indians who follow these cattle (bison). These natives are called Querechos. They do not cultivate the land, but eat raw meat and drink the blood of the cattle they kill. They dress in the skins of the cattle, with which all the people in this land clothe themselves, and they have very well-constructed tents, made with tanned and greased cowhides, in which they live and which they take along as they follow the cattle. They have dogs which they load to carry their tents, poles, and belongings



The Spanish described Plains dogs as very white, with black spots, and "not much larger than water spaniels." Plains dogs were slightly smaller than those used for hauling loads by modern Inuit and northern First Nations people in Canada. Recent experiments show these dogs may have pulled loads up to 50 lb (20 kg) on long trips, at rates as high as two or three miles per hour (3 to 5 km/h). The Plains migration theory associates the Apache peoples with the Dismal River culture, an archaeological culture known primarily from ceramics and house remains, dated 1675–1725, which has been excavated in Nebraska, eastern Colorado, and western Kansas.

Although the first documentary sources mention the Apache, and historians have suggested some passages indicate a 16th-century entry from the north, archaeological data indicate they were present on the plains long before this first reported contact.[citation needed]

A competing theory posits their migration south, through the Rocky Mountains, ultimately reaching the American Southwest by the 14th century or perhaps earlier. An archaeological material culture assemblage identified in this mountainous zone as ancestral Apache has been referred to as the "Cerro Rojo complex". This theory does not preclude arrival via a plains route as well, perhaps concurrently, but to date the earliest evidence has been found in the mountainous Southwest.[citation needed] The Plains Apache have a significant Southern Plains cultural influence.

When the Spanish arrived in the area, trade between the long established Pueblo peoples and the Southern Athabaskan was well established. They reported the Pueblo exchanged maize and woven cotton goods for bison meat, and hides and materials for stone tools. Coronado observed the Plains people wintering near the Pueblo in established camps. Later Spanish sovereignty over the area disrupted trade between the Pueblo and the diverging Apache and Navajo groups. The Apache quickly acquired horses, improving their mobility for quick raids on settlements. In addition, the Pueblo were forced to work Spanish mission lands and care for mission flocks; they had fewer surplus goods to trade with their neighbors.

In 1540, Coronado reported that the modern Western Apache area was uninhabited, although some scholars have argued that he simply did not see the American Indians. Other Spanish explorers first mention "Querechos" living west of the Rio Grande in the 1580s. To some historians, this implies the Apaches moved into their current Southwestern homelands in the late 16th and early 17th centuries. Other historians note that Coronado reported that Pueblo women and children had often been evacuated by the time his party attacked their dwellings, and that he saw some dwellings had been recently abandoned as he moved up the Rio Grande. This might indicate the semi-nomadic Southern Athabaskan had advance warning about his hostile approach and evaded encounter with the Spanish. Archaeologists are finding ample evidence of an early proto-Apache presence in the Southwestern mountain zone in the 15th century and perhaps earlier. The Apache presence on both the Plains and in the mountainous Southwest indicate that the people took multiple early migration routes.

Conflict with Mexico and the United States

In general, the recently arrived Spanish colonists, who settled in villages, and Apache bands developed a pattern of interaction over a few centuries. Both raided and traded with each other. Records of the period seem to indicate that relationships depended on the specific villages and bands: a band might be friends with one village and raid another. When war occurred, the Spanish would send troops; after a battle both sides would "sign a treaty" and go home.

The traditional and sometimes treacherous relationships continued after the independence of Mexico in 1821. By 1835 Mexico had placed a bounty on Apache scalps (see scalping), but certain villages still traded with some bands. When Juan José Compà, the leader of the Copper Mines Mimbrenño Apaches, was killed for bounty money in 1837, Mangas Coloradas (Red Sleeves) or Dasoda-hae (He just sits there) became the principal chief and war leader; also in 1837 Soldado Fiero (a.k.a. Fuerte), leader of the Warm Springs Mimbrenño Apaches, was killed by Mexican soldiers near Janos, and his son Cuchillo Negro (Black Knife) became the principal chief and war leader.

They (being now Mangas Coloradas the first chief and Cuchillo Negro the second chief of the whole Tchihende or Mimbrenño people) conducted a series of retaliatory raids against the Mexicans. By 1856, authorities in horse-rich Durango would claim that Indian raids (mostly Comanche and Apache) in their state had taken nearly 6,000 lives, abducted 748 people, and forced the abandonment of 358 settlements over the previous 20 years.

When the United States went to war against Mexico in 1846, many Apache bands promised U.S. soldiers safe passage through their lands. When the U.S. claimed former territories of Mexico in 1846, Mangas Coloradas signed a peace treaty with the nation, respecting them as conquerors of the Mexicans' land. An uneasy peace with U.S. citizens held until the 1850s. An influx of gold miners into the Santa Rita Mountains led to conflict with the Apache. This period is sometimes called the Apache Wars.

The United States' concept of a reservation had not been used by the Spanish, Mexicans or other Apache neighbors before. Reservations were often badly managed, and bands that had no kinship relationships were forced to live together. No fences existed to keep people in or out. It was common for a band to be allowed to leave for a short period of time. Other times a band would leave without permission, to raid, return to their homeland to forage, or to simply get away. The U.S. military usually had forts nearby to keep the bands on the reservations by finding and returning those who left. The reservation policies of the U.S. caused conflict and war with the various Apache bands who left the reservations for almost another quarter century.

Forced removal

In 1875, United States military forced the removal of an estimated 1500 Yavapai and Dilzhe'e Apache (better known as Tonto Apache) from the Rio Verde Indian Reserve and its several thousand acres of treaty lands promised to them by the United States government. At the orders of Indian Commissioner L. E. Dudley, U.S. Army troops made the people, young and old, walk through winter-flooded rivers, mountain passes and narrow canyon trails to get to the Indian Agency at San Carlos, 180 miles (290 km) away. The trek killed several hundred people. The people were interned there for 25 years while white settlers took over their land. Only a few hundred ever returned to their lands. At the San Carlos reservation, the Buffalo soldiers of the 9th Cavalry Regiment—replacing the 8th Cavalry who were being stationed to Texas—guarded the Apaches from 1875 to 1881.

Beginning in 1879, an Apache uprising against the reservation system led to Victorio's War between Chief Victorio's band of Apaches and the 9th Cavalry.



Most United States' histories of this era report that the final defeat of an Apache band took place when 5,000 US troops forced Geronimo's group of 30 to 50 men, women and children to surrender on September 4, 1886, at Skeleton Canyon, Arizona. The Army sent this band and the Chiricahua scouts who had tracked them to military confinement in Florida at Fort Pickens and, subsequently, Ft. Sill, Oklahoma.

Many books were written on the stories of hunting and trapping during the late 19th century. Many of these stories involve Apache raids and the failure of agreements with Americans and Mexicans. In the post-war era, the US government arranged for Apache children to be taken from their families for adoption by white Americans in assimilation programs

Social organization

All Apache peoples lived in extended family units (or family clusters); they usually lived close together, with each nuclear family in separate dwellings. An extended family generally consisted of a husband and wife, their unmarried children, their married daughters, their married daughters' husbands, and their married daughters' children. Thus, the extended family is connected through a lineage of women who live together (that is, matrilineal residence), into which men may enter upon marriage (leaving behind his parents' family). When a daughter married, a new dwelling was built nearby for her and her husband. Among the Navajo, residence rights are ultimately derived from a head mother. Although the Western Apache usually practiced matrilineal residence, sometimes the eldest son chose to bring his wife to live with his parents after marriage. All tribes practiced sororate and levirate marriages.



Apache men practiced varying degrees of "avoidance" of his wife's close relatives, a practice often most strictly observed by distance between mother-in-law and son-in-law. The degree of avoidance differed by Apache group. The most elaborate system was among the Chiricahua, where men had to use indirect polite speech toward and were not allowed to be within visual sight of the wife's female relatives, whom he had to avoid. His female Chiricahua relatives through marriage also avoided him.

Several extended families worked together as a "local group", which carried out certain ceremonies, and economic and military activities. Political control was mostly present at the local group level. Local groups were headed by a chief, a male who had much influence due to his effectiveness and reputation. The position was not hereditary, and was often filled by members of different extended families. The chief's influence was as strong as he was evaluated to be—no group member was obliged to follow the chief. Western Apache criteria for a good chief included: industriousness, generosity, impartiality, forbearance, conscientiousness, and eloquence in language.

Many Apache peoples joined several local groups into "bands". Banding was strongest among the Chiricahua and Western Apache, and weak among the Lipan and Mescalero. The Navajo did not organize into bands, perhaps because of the requirements of the sheepherding economy. However, the Navajo did have "the outfit", a group of relatives that was larger than the extended family, but smaller than a local group community or a band.

On a larger level, Western Apache bands organized into what Grenville Goodwin called "groups". He reported five groups for the Western Apache: Northern Tonto, Southern Tonto, Cibecue, San Carlos, and White Mountain. The Jicarilla grouped their bands into "moieties", perhaps influenced by the northeastern Pueblo. The Western Apache and Navajo also had a system of matrilineal "clans" organized further into phratries (perhaps influenced by the western Pueblo).

The notion of "tribe" in Apache cultures is very weakly developed; essentially it was only a recognition "that one owed a modicum of hospitality to those of the same speech, dress, and customs." The six Apache tribes had political independence from each other and even fought against each other. For example, the Lipan once fought against the Mescalero.

Kinship systems

The Apache tribes have two distinctly different kinship term systems: a Chiricahua type and a Jicarilla type. The Chiricahua-type system is used by the Chiricahua, Mescalero, and Western Apache. The Western Apache system differs slightly from the other two systems, and has some similarities to the Navajo system.

The Jicarilla type, which is similar to the Dakota–Iroquois kinship systems, is used by the Jicarilla, Navajo, Lipan, and Plains Apache. The Navajo system is more divergent among the four, having similarities with the Chiricahua-type system. The Lipan and Plains Apache systems are very similar.



The Chiricahua language has four words for grandparent: -chú "maternal grandmother", -tsúyé "maternal grandfather", -ch'iné "paternal grandmother", -nález "paternal grandfather". Additionally, a grandparent's siblings are identified by the same word; thus, one's maternal grandmother, one's maternal grandmother's sisters, and one's maternal grandmother's brothers are all called -chú. Furthermore, the grandchild terms are reciprocal, that is, one uses the same term to refer to their grandchild. For example, a person's maternal grandmother is called -chú and that grandmother also calls that granddaughter -chú (i.e. -chú can mean the child of either your own daughter or your sibling's daughter.)

Chiricahua cousins are not distinguished from siblings through kinship terms. Thus, the same word refers to either a sibling or a cousin (there are not separate terms for parallel-cousin and cross-cousin). The terms depend on the sex of the speaker (unlike the English terms brother and sister): -k'is "same-sex sibling or same-sex cousin", -'lāh "opposite-sex sibling or opposite-sex cousin". This means if one is a male, then one's brother is called -k'is and one's sister is called -'lāh. If one is a female, then one's brother is called -'lāh and one's sister is called -k'is. Chiricahuas in a -'lāh relationship observed great restraint and respect toward that relative; cousins (but not siblings) in a -'lāh relationship may practice total avoidance.

Two different words are used for each parent according to sex: -máá' "mother", -taa "father". Likewise, there are two words for a parent's child according to sex: -yách'e' "daughter", -ghe' "son".

A parent's siblings are classified together regardless of sex: -ghúyé "maternal aunt or uncle (mother's brother or sister)", -deedéé' "paternal aunt or uncle (father's brother or sister)". These two terms are reciprocal like the grandparent/grandchild terms. Thus, -ghúyé also refers to one's opposite-sex sibling's son or daughter (that is, a person will call their maternal aunt -ghúyé and that aunt will call them -ghúyé in return).

Jicarilla

Unlike the Chiricahua system, the Jicarilla have only two terms for grandparents according to sex: -chóó "grandmother", -tsóyéé "grandfather". They do not have separate terms for maternal or paternal grandparents. The terms are also used of a grandparent's siblings according to sex. Thus, -chóó refers to one's grandmother or one's grand-aunt (either maternal or paternal); -tsóyéé refers to one's grandfather or one's grand-uncle. These terms are not reciprocal. There is a single word for grandchild (regardless of sex): -tsóyíí.

There are two terms for each parent. These terms also refer to that parent's same-sex sibling: -'níih "mother or maternal aunt (mother's sister)", -ka'éé "father or paternal uncle (father's brother)". Additionally, there are two terms for a parent's opposite-sex sibling depending on sex: -da'áá "maternal uncle (mother's brother)", -béjéé "paternal aunt (father's sister).

Two terms are used for same-sex and opposite-sex siblings. These terms are also used for parallel-cousins: -k'isé "same-sex sibling or same-sex parallel cousin (i.e. same-sex father's brother's child or mother's sister's child)", -'láh "opposite-sex sibling or opposite parallel cousin (i.e. opposite-sex father's brother's child or mother's sister's child)". These two terms can also be used for cross-cousins. There are also three sibling terms based on the age relative to the speaker: -ndádée "older sister", -'na'áá "older brother", -shdázha "younger sibling (i.e. younger sister or brother)". Additionally, there are separate words for cross-cousins: -zeedń "cross-cousin (either same-sex or opposite-sex of speaker)", -ılnaa'aash "male cross-cousin" (only used by male speakers).

A parent's child is classified with their same-sex sibling's or same-sex cousin's child: -zháche'e "daughter, same-sex sibling's daughter, same-sex cousin's daughter", -ghe' "son, same-sex sibling's son, same-sex cousin's son". There are different words for an opposite-sex sibling's child: -da'áá "opposite-sex sibling's daughter", -da' "opposite-sex sibling's son".



Apache lived in three types of houses. Teepees were common in the plains. Wickiups were common in the highlands; these were 8-foot-tall (2.4 m) framed of wood held together with yucca fibers and covered in brush. If a family member died, the wickiup would be burned. Apache of the desert of northern Mexico lived in hogans, an earthen structure for keeping cool.

The home in which the family lives is made by the women and is ordinarily a circular, dome-shaped brush dwelling, with the floor at ground level. It is seven feet high at the center and approximately eight feet in diameter. To build it, long fresh poles of oak or willow are driven into the ground or placed in holes made with a digging stick. These poles, which form the framework, are arranged at one-foot intervals and are bound together at the top with yucca-leaf strands. Over them a thatching of bundles of big bluestem grass or bear grass is tied, shingle style, with yucca strings. A smoke hole opens above a central fireplace.





A hide, suspended at the entrance, is fixed on a cross-beam so that it may be swung forward or backward. The doorway may face in any direction. For waterproofing, pieces of hide are thrown over the outer hatching, and in rainy weather, if a fire is not needed, even the smoke hole is covered. In warm, dry weather much of the outer roofing is stripped off. It takes approximately three days to erect a sturdy dwelling of this type. These houses are 'warm and comfortable, even though there is a big snow.' The interior is lined with brush and grass beds over which robes are spread.

The woman not only makes the furnishings of the home but is responsible for the construction, maintenance, and repair of the dwelling itself and for the arrangement of everything in it. She provides the grass and brush beds and replaces them when they become too old and dry ... However, formerly 'they had no permanent homes, so they didn't bother with cleaning.' The dome-shaped dwelling or wickiup, the usual home type for all the Chiricahua bands, has already been described ... Said a Central Chiricahua informant.

Both the teepee and the oval-shaped house were used when I was a boy. The oval hut was covered with hide and was the best house. The more well-to-do had this kind. The tepee type was just made of brush. It had a place for a fire in the center. It was just thrown together. Both types were common even before my time ...



Apache people obtained food from four main sources:

**hunting wild animals,
gathering wild plants,
growing domesticated plants
trading with or raiding neighboring tribes for livestock
and agricultural products.**

**Particular types of foods eaten by a group depending
upon their respective environment.**

Hunting often had elaborate preparations, such as fasting and religious rituals performed by medicine men before and after the hunt. In Lipan culture, since deer were protected by Mountain Spirits, great care was taken in Mountain Spirit rituals to ensure smooth hunting. Slaughter follows religious guidelines (many of which are recorded in religious stories) prescribing cutting, prayers, and bone disposal. Southern Athabascan hunters often distributed successfully slaughtered game. For example, among the Mescalero a hunter was expected to share as much as half of his kill with a fellow hunter and needy people at the camp. Feelings of individuals about this practice spoke of social obligation and spontaneous generosity. The most common hunting weapon before the introduction of European guns was the bow and arrow. Various hunting techniques were used. Some involved wearing animal head masks as a disguise. Whistles were sometimes used to lure animals closer. Another technique was the relay method where hunters positioned at various points would chase the prey in turns in order to tire the animal. A similar method involved chasing the prey down a steep cliff.



Eating certain animals was taboo. Although different cultures had different taboos, common examples included bears, peccaries, turkeys, fish, snakes, insects, owls, and coyotes. An example of taboo differences: the black bear was a part of the Lipan diet (although less common as buffalo, deer, or antelope), but the Jicarilla never ate bear because it was considered an evil animal. Some taboos were a regional phenomenon, such as fish, which was taboo throughout the southwest (e.g. in certain Pueblo cultures like the Hopi and Zuni) and considered to resemble a snake (an evil animal) in physical appearance.

Western Apache hunted deer and pronghorns mostly in the ideal late fall. After the meat was smoked into jerky around November, they migrated from the farm sites in the mountains along stream banks to winter camps in the Salt, Black, Gila river and even the Colorado River valleys. The Chiricahua mostly hunted deer followed by pronghorn. Lesser game included cottontail rabbits (but not jack rabbits), opossums, squirrels, surplus horses, surplus mules, wapiti (elk), wild cattle and wood rats. The Mescalero primarily hunted deer. Other game includes: bighorn sheep, buffalo (for those living closer to the plains), cottontail rabbits, elk, horses, mules, opossums, pronghorn, wild steers and wood rats. Beavers, minks, muskrats, and weasels were hunted for their hides but body parts but were not eaten.

The Jicarilla primarily hunted bighorn sheep, buffalo, deer, elk and pronghorn. Other game included beaver, bighorn sheep, chief hares, chipmunks, doves, ground hogs, grouse, peccaries, porcupines, prairie dogs, quail, rabbits, skunks, snow birds, squirrels, turkeys and wood rats. Burros and horses were only eaten in emergencies. Minks, weasels, wildcats and wolves were not eaten but hunted for their body parts.

The Lipan ate mostly buffalo with a three-week hunt during the fall and smaller hunts until the spring. The second most utilized animal was deer. Fresh deer blood was drunk for health. Other animals included beavers, bighorns, black bears, burros, ducks, elk, fish, horses, mountain lions, mourning doves, mules, prairie dogs, pronghorns, quail, rabbits, squirrels, turkeys, turtles and wood rats. Skunks were eaten only in emergencies.

Plains Apache hunters hunted primarily buffalo and deer. Other game were badgers, bears, beavers, fowls, geese, opossums, otters, rabbits and turtles.

Influenced by the Plains Indians, Western Apaches wore animal hide decorated with seed beads for clothing. These beaded designs historically resembled that of the Great Basin Paiute and is characterized by linear patterning. Apache beaded clothing was bordered with narrow bands of glass seed beads in diagonal stripes of alternating colors. They made buckskin shirts, ponchos, skirts and moccasins and decorated them with colorful beadwork.

Undomesticated plants and other food sources

The gathering of plants and other food was primarily done by women. The men's job was usually to hunt animals such as deer, buffalo, and small game. However, men helped in certain gathering activities, such as of heavy agave crowns. Numerous plants were used as both food and medicine and in religious ceremonies. Other plants were used for only their religious or medicinal value.

In May, the Western Apache baked and dried agave crowns pounded into pulp and formed into rectangular cakes. At the end of June and beginning of July, saguaro, prickly pear, and cholla fruits were gathered. In July and August, mesquite beans, Spanish bayonet fruit, and Emory oak acorns were gathered. In late September, gathering was stopped as attention moved to harvesting cultivated crops. In late fall, juniper berries and pinyon nuts were gathered.

The most important plant food for the Chiricahua was the Century plant (also known as mescal or agave). The crowns (the tuberous base portion) were baked in large underground ovens and sun-dried. The shoots were also eaten. Other plants used by the Chiricahua include: agarita (or algerita) berries, alligator juniper berries, anglepod seeds, banana yucca (or datil, broadleaf yucca) fruit, chili peppers, chokecherries, cota (used for tea), currants, dropseed grass seeds, Gambel oak acorns, Gambel oak bark (used for tea), grass seeds (of various varieties), greens (of various varieties), hawthorne fruit, Lamb's-quarters leaves, lip ferns (used for tea), live oak acorns, locust blossoms, locust pods, maize kernels (used for tiswin), and mesquite beans.

Also eaten were mulberries, narrowleaf yucca blossoms, narrowleaf yucca stalks, nipple cactus fruit, one-seed juniper berries, onions, pigweed seeds, pinyon nuts, pitahaya fruit, prickly pear fruit, prickly pear juice, raspberries, screwbean (or tornillo) fruit, saguaro fruit, spurge seeds, strawberries, sumac (*Rhus trilobata*) berries,[44] sunflower seeds, tule rootstocks, tule shoots, pigweed tumbleweed seeds, unicorn plant seeds, walnuts, western yellow pine inner bark (used as a sweetener), western yellow pine nuts, whitestar potatoes (*Ipomoea lacunosa*), wild grapes, wild potatoes (*Solanum jamesii*), wood sorrel leaves, and yucca buds (unknown species). Other items include: honey from ground hives and hives found within agave, sotol, and narrowleaf yucca plants.

The abundant agave (mescal) was also important to the Mescalero, who gathered the crowns in late spring after reddish flower stalks appeared. The smaller sotol crowns were also important. The crowns of both plants were baked and dried. Other plants include: acorns, agarita berries, amole stalks (roasted and peeled), aspen inner bark (used as a sweetener), bear grass stalks (roasted and peeled), box elder inner bark (used as a sweetener), banana yucca fruit, banana yucca flowers, box elder sap (used as a sweetener), cactus fruits (of various varieties), cattail rootstocks, chokecherries, currants, dropseed grass seeds (used for flatbread), elderberries, gooseberries (*Ribes leptanthum* and *R. pinetorum*), grapes, hackberries, hawthorne fruit, and hops (used as condiment).

They also used horsemint (as a condiment), juniper berries, Lamb's-quarters leaves, locust flowers, locust pods, mesquite pods, mint (as a condiment), mulberries, pennyroyal (as a condiment), pigweed seeds (for flatbread), pine inner bark (as a sweetener), pinyon pine nuts, prickly pear fruit (dethorned and roasted), purslane leaves, raspberries, sage (as a condiment), screwbeans, sedge tubers, shepherd's purse leaves, strawberries, sunflower seeds, tumbleweed seeds (for flatbread), vetch pods, walnuts, western white pine nuts, western yellow pine nuts, white evening primrose fruit, wild celery (as a condiment), wild onion (as a condiment), wild pea pods, wild potatoes, and wood sorrel leaves.

The Jicarilla used acorns, chokecherries, juniper berries, mesquite beans, pinyon nuts, prickly pear fruit, yucca fruit, and many other kinds of fruits, acorns, greens, nuts, and seed grasses.

The Lipan heavily used agave (mescal) and sotol. Other plants include agarita, blackberries, cattails, devil's claw, elderberries, gooseberries, hackberries, hawthorn, juniper, Lamb's-quarters, locust, mesquite, mulberries, oak, palmetto, pecan, pinyon, prickly pears, raspberries, screwbeans, seed grasses, strawberries, sumac, sunflowers, Texas persimmons, walnuts, western yellow pine, wild cherries, wild grapes, wild onions, wild plums, wild potatoes, wild roses, yucca flowers, and yucca fruit. Other gathered food includes salt obtained from caves and honey.

The Plains Apache gathered chokecherries, blackberries, grapes, prairie turnips, wild onions, and wild plums, and many other fruits, vegetables, and tuberous roots.

Ethnobotany

A list of 198 ethnobotany plant uses for the Chiricahua can be found at <http://naeb.brit.org/uses/tribes/11/>, which also includes the Mescalero.

A list of 54 ethnobotany plant uses for the uncategorized Apache can also be found here.
<http://naeb.brit.org/uses/tribes/10/>.

Crop cultivation

The Navajo practiced the most crop cultivation, the Western Apache, Jicarilla, and Lipan less. The one Chiricahua band (of Opler's) and the Mescalero practiced very little cultivation. The other two Chiricahua bands and the Plains Apache did not grow any crops.

Trade, raids, and war

Interchanges between the Apache and European-descended explorers and settlers included trading. The Apache found they could use European and American goods.

Apaches distinguished raiding from war. Raiding was done in small parties with a specific economic purpose. War was waged in large parties (often clan members), usually to achieve retribution. Raiding was traditional for the Apache, but Mexican settlers objected to their stock being stolen. As tensions grew between the Apache and settlers, the Mexican government passed laws offering cash rewards for Apache scalps.

Religion

Apache religious stories relate to two culture heroes (one of the Sun/fire: "Killer-Of-Enemies/Monster Slayer", and one of Water/Moon/thunder: "Child-Of-The-Water/Born For Water") who destroy several creatures harmful to humankind.

Another story is of a hidden ball game, where good and evil animals decide whether or not the world should be forever dark. Coyote, the trickster, is an important being that often has inappropriate behavior (such as marrying his own daughter, etc.) in which he overturns social convention. The Navajo, Western Apache, Jicarilla, and Lipan have an emergence or Creation Story, while this is lacking in the Chiricahua and Mescalero.

Most Southern Athabascan gods are personified natural forces that run through the universe. They may be used for human purposes through ritual ceremonies. The following is a formulation by the anthropologist Keith Basso of the Western Apache's concept of diyí':

The term diyí' refers to one or all of a set of abstract and invisible forces which are said to derive from certain classes of animals, plants, minerals, meteorological phenomena, and mythological figures within the Western Apache universe. Any of the various powers may be acquired by man and, if properly handled, used for a variety of purposes.

Medicine men learn the ceremonies, which can also be acquired by direct revelation to the individual. Different Apache cultures had different views of ceremonial practice. Most Chiricahua and Mescalero ceremonies were learned through the transmission of personal religious visions, while the Jicarilla and Western Apache used standardized rituals as the more central ceremonial practice. Important standardized ceremonies include the puberty ceremony (Sunrise Dance) of young women, Navajo chants, Jicarilla "long-life" ceremonies, and Plains Apache "sacred-bundle" ceremonies.

Certain animals—owls, snakes, bears, and coyotes—are considered spiritually evil and prone to cause sickness to humans.

Many Apache ceremonies use masked representations of religious spirits. Sandpainting is an important ceremony in the Navajo, Western Apache, and Jicarilla traditions, in which healers create temporary, sacred art from colored sands. Anthropologists believe the use of masks and sandpainting are examples of cultural diffusion from neighboring Pueblo cultures.

The Apaches participate in many religious dances, including the rain dance, dances for the crop and harvest, and a spirit dance. These dances were mostly for influencing the weather and enriching their food resources.



The Battle of Apache Pass was fought in 1862 at Apache Pass, Arizona, in the United States, between Apache warriors and the Union volunteers of the California Column as it marched from California to capture Confederate Arizona and to reinforce New Mexico's Union army. It was one of the largest battles between the Americans and the Chiricahua during the Apache Wars.

The 2500 men of the California Column traveled across the arid Southwest in staggered groups to allow water sources to replenish. In early 1862 Col. James H. Carleton sent units from Fort Yuma to Tucson, Arizona, which had recently been occupied by a Confederate force, Company A, Arizona Rangers. After a small engagement known as the Battle of Picacho Pass just north of Tucson between a detachment of Carleton's cavalry and Confederate pickets, the Union forces advanced on Tucson in three columns. They arrived in Tucson on May 20, forcing the heavily outnumbered Confederate garrison to withdraw to Texas without a fight.

After capturing Confederate Arizona's western outpost, Carleton prepared to march east with his main body in July, intending to enter New Mexico through Apache Pass in southeast Arizona. To prepare for the advance of his main force, he sent a column ahead as he had on his march from Yuma to Tucson. The column was led by Capt. Thomas L. Roberts of Company E, 1st California Infantry, accompanied by two 12-pounder mountain howitzers under the command of Sgt. James D. Monihon, a 22-man cavalry escort from Company B, 2nd Regiment California Volunteer Cavalry, led by Capt. John C. Cremony and 21 wagons plus 242 mules and horses.

After Roberts reached the San Pedro River, it became necessary to learn whether Dragoon Springs, 28 miles further east, could supply both companies with water or whether they would be forced to separate into smaller detachments. Capt. Roberts led the advance detachment with his infantry company, joined by three wagons, the howitzers and seven of Cremony's best horsemen to serve as scouts and couriers. Capt. Cremony remained behind with 15 cavalrymen and ten of Roberts' infantrymen, including the detachment left as a garrison at the river, where an adobe stage station building provided shelter and a defensive position to guard the remaining wagons and animals.

Roberts found the water at Dragoon Springs was enough to support the entire force, and Cremony joined with him the next day. Together they advanced on the springs at Apache Pass in the same manner, leaving Cremony with the guard detachment.

At noon on July 15, Roberts' detachment had just entered Apache Pass. After traveling about two-thirds of the way through, his force was attacked by about 500 Apache warriors led by Mangas Coloradas and Cochise (Geronimo claimed to have fought in this battle but this has not been confirmed).

The Union soldiers were not in a good situation. The infantrymen had walked dozens of miles across the hot Arizona desert, heading for the spring at Apache Pass, which was now blocked to them by the well-armed Chiricahua warriors. Low on water and realizing a retreat back to Tucson without water could cost him many men, Roberts chose to fight.

The Apaches had thrown up defenses, which consisted of several breastworks made of stone. They had also surprised the invaders with an ambush, waiting until the soldiers came within 30–80 yards of their positions before opening fire. Behind almost every mesquite tree and boulder hid an Apache with his rifle, six-shooter and knife. At first the Union troops could barely see their attackers. After a few minutes of intense combat Roberts ordered retreat, and his force withdrew to the mouth of Apache Pass. His men regrouped and unlimbered the mountain howitzers for an advance against the Apaches.

This was one of the first times the United States Army had been able to use artillery against the Indians in the Southwest. Roberts ordered his infantry to take the hills overlooking the pass, while he remained in the pass to direct the artillery support. The skirmishers moved forward, where they were able to take cover in an abandoned Butterfield Overland Mail station. The soldiers were now about 600 yards from the spring. Overlooking the spring were two hills, one on the east, the other on the south. The Apache riflemen behind the breastworks on the hills were delivering a deadly fire against the attackers.

Roberts advanced with his howitzers and had them open fire. Their effectiveness was limited by the fact that they were 300–400 feet below the Apache defenses. Roberts moved his guns ahead to a better position, all the time under heavy fire. Once the guns were in effective range, the artillery opened fire in earnest. The Apaches held their positions until nightfall, when they fled, allowing the Union troops to reach the spring. After allowing his tired men to enjoy a meal, Roberts retreated to bring up Cremony's detachment. The next morning the Apaches returned, but they fled once the artillery opened fire on them.

According to Capt. Cremony, however, a prominent Apache who was present in the engagement had said that 63 warriors were killed by the artillery, while only three died from small-arms fire. Said the unnamed Apache, "We would have done well enough if you had not fired wagons at us." The howitzers, being on wheels, were called wagons by the Apaches, who were unfamiliar with artillery tactics. Mangas Coloradas himself was wounded in the action, having been shot in the chest when attempting to kill one of Roberts' cavalry scouts.

One day after the battle, on the New Mexico side of Apache Pass, the bodies of nine scalped white civilians were found. Carleton decided that it was necessary to establish a post at the pass to prevent settlers from being ambushed as they passed through it. On August 4 the first units of the California Column reached Mesilla, New Mexico, along the Rio Grande. At the same time the last remnants of the Confederate army withdrew to Texas.



The Camp Grant massacre, on April 30, 1871, was an attack on Pinal and Aravaipa Apaches who surrendered to the United States Army at Camp Grant, Arizona, along the San Pedro River. The massacre led to a series of battles and campaigns fought between the Americans, the Apache, and their Yavapai allies, which continued into 1875, the most notable being General George Crook's Tonto Basin Campaign of 1872 and 1873.

The massacre occurred in the vicinity of Camp Grant. In 1871, its location was on an upper terrace on the east bank of the San Pedro River, just north of the junction with Aravaipa Creek. The camp was in the vicinity of 32°50'51.22"N, 110°42'11.91"W. The Camp Grant site was near the present Aravaipa Campus of Central Arizona Community College, which is located between the towns of Mammoth and Winkelman on Arizona State Route 77. Few remains of the site are visible.

Current authorities place the massacre site south of the Aravaipa Creek and about five miles upstream from Camp Grant. No marker is at the site of the massacre, and the location is only generally known.